

# Kyodan

*Kyodan News Letter*

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## STATEMENT ON THE DEATH OF MARTIN LUTHER KING

United Church of Christ in Japan  
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Tokyo, Japan

At the very moment when we have felt the dawning of peace in Vietnam we have been shocked to hear of the death of the great civil rights leader and pacifist, Martin Luther King, on April 4 in Memphis, Tenn. We wish to express our deep sorrow and sympathy over this tragedy.

Through the bitter experiences of his youth, Rev. King came to the conviction that the hand of the Righteous God was at work in the civil rights movement. Working in this movement on the basis of non-violence, he became one of the most successful leaders in the history of the Negroes' struggle for freedom.

Since the time of the Bus Boycott in Montgomery, Alabama, in 1955, the non-violence movement led by Rev. King has challenged the injustice of the present world.

Rev. King has said that the freedom movement of the Negroes is not only for the happiness of Negroes; it is for the happiness of the white people as well. He was convinced that until the Negro is liberated, the white man cannot be truly free.

While working in the freedom movement, Rev. King was stabbed seriously in the chest and attacked three times; his home was bombed on three different occasions; and he was arrested and put in prison more than twenty times. He came to expect each day that something of this kind might happen.

Though Martin Luther King is dead, the righteousness which he preached, for which he worked, and for which he gave his life will not perish. He had firm confidence in the Glory of Christ, and his conscience drove him to express in all his acts the redemptive love of Christ.

In today's shaken and uneasy world, the life of Rev. King, colored as it was by sacrifice and suffering which resulted from his unwillingness to capitulate to injustice, will encourage all of our thinking.

We recall the verses spoken by Rev. King in one of his lectures and resolve to fight with his spirit until the day when all acts of violence and all tears shed by men in slavery shall disappear from the face of the earth.

I can but trust that good shall fall  
At last--far off--at last, to all,  
And every winter change to spring.\*

\* Tennyson

鈴木 正久  
Masahisa Suzuki  
Moderator







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## A PROPOSED LEGISLATION AFFECTING THE KOREAN MINORITY IN JAPAN

A situation affecting the Korean minority in Japan of current concern to Japanese Christians is a proposed bill relating to foreign schools.

The bill, to be presented to the Diet, upon the recommendation of the Ministry of Education, would give the Japanese government control over the education offered in schools established for non-Japanese nationals living in Japan. While it could have wide application, the general impression is that it is designed particularly to enable the Japanese government to exercise control over the schools operated for the Korean population.

Most of the Korean people who live in Japan came to Japan before the division of Korea into North Korea and South Korea. Thus, the Korean population includes persons from both sections, geographically. The Japanese imperialistic government's administration over Korea was much worse than that over Taiwan. And as a result there has existed a deep antagonism between Korea and Japan.

The Korean people in Japan are largely those persons who were compelled to come to Japan under the colonial policies of the imperialistic Japanese government or who came involuntarily and only because they had no means of support in Korea. Therefore, it is felt that the Japanese government has a moral responsibility to the Korean people in Japan.

However, the bill that is to be introduced into the Diet regulating foreign schools is considered to represent the government's desire to intervene in the affairs of the Korean schools, in order to change the content of the education offered and, if the school does not comply with the government's requirements, to give the government the authority to close the school.

Behind the government's action is its conviction that it is contrary to the interests of Japan to have Korean students receiving nationalistic education, particularly with reference to the People's Democratic Republic of Korea.

However, this legislation is considered by careful observers to be a very unusual piece of legislation in as much as there is no similar law applying to governing Japanese schools.

Many people, including some 13,000 heads of leading universities, scholars, educators, and intellectuals are apprehensive about this legislation, which is described as "legislation to maintain public order." The term "to maintain public order" has a peculiar nuance for the Japanese people, even though it may sound quite innocent. It was for the purpose of maintaining order that the Japanese government suppressed the freedom of thought and religion before and during the last war.

Today, it is the accepted international practice for an independent country to educate its people using its national language and literature. It is likewise believed that the Korean government should have the right to teach the Korean people in Japan the history, geography and culture of Korea using the Korean language. This seems to be a very natural thing.







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There are 600,000 Koreans living in Japan. There are 412 Korean schools, including night schools, in which are enrolled 40,186 students. The underlying educational principle of these schools is to strengthen the self-consciousness of the Korean people as the people of the Democratic People's Republic of Korea. The North Korean government contributes 5 billion yen (Approximately \$140 million) to the education of the Korean people in Japan.

Last year the Social Committee of The United Church of Christ in Japan issued a statement listing five points with regard to the education of Koreans in Japan:

1. The Korean people in Japan have the right to be protected as foreigners according to international law.
2. The right of every nation to educate the second generation of its citizenry in the history of the mother country, using the mother tongue, ought to be respected.
3. The Japanese government should be generous to the Korean people in Japan in view of the colonial rule exercised over them by the Japanese government before the war.
4. The proposed bill to regulate foreign schools in order "to maintain public order" is characteristic of pre-war legislation by which the government suppressed freedom of thought and religion. When the Korean people in Japan lose their human rights, the rights of the Japanese people are also endangered.
5. Therefore, we do not approve of the proposed legislation governing schools for foreigners.

#### INTRODUCING THE KATO FAMILY

The Japanese Christian Fellowship of Hongkong has sent to Japan a call for a full-time person to minister to their needs. The N.C.C. of Japan and the Kyodan have pooled their resources to answer this voice, and have recruited Rev. and Mrs. MINORU KATO. Rev. Kato, 34 years of age is a native of Tokyo. He is a graduate of The Foreign Language College, majoring in Chinese, and the Tokyo Union Theological Seminary. He has had six years of pastoral experience. Mrs. Kato is a graduate of Meiji Gakuin College, one of the Kyodan related schools. They leave Japan by boat, the 23rd of this month. He will preach his first sermon at his new assignment on the 28th. His work will be twofold:

- (1) To minister to the Japanese fellowship, and all Japanese speaking persons.
- (2) To try and communicate with the Church in Red China.

The Kyodan is excited that they may share these people in the world venture of proclaiming The Word. We commend them to the care of our friends in Hongkong and ask all people to pray for them.



